PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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THE SOCIETY OF ST. PAUL

What is the Society of St. Paul?

It is a Religious Congregation of priests and Brothers, approved by the Holy See, with 39 foundations in 22 countries.

What is the specific work of the Society in this country?

The use of modern communications—press, radio, film, TV—for saving souls. Members avail themselves of any or all of these means by adequate and lengthy technical preparation.

Do the Fathers engage in any parochial ministry?

Yes, in so far as their services are requested by the Hierarchy for weekly assistance in parochial work. They do not usually administer parishes, however.

Is membership in the Congregation restricted to any particular nationality?

Emphatically not. Established in this country by self-sacrificing Fathers from Europe, it is destined to become as part of the American scene as any other religious institute which ventured on these shores many more years ago. It is needless to state that prospective candidates of any and every extraction are heartily welcomed to join the ranks.

Where should prospective candidates apply for their training?

High School Students apply: **Queen of Apostles Seminary, Derby, New York.**

College Students apply: **St. Paul Monastery, Canfield, Ohio.**

Candidates for the Brotherhood apply: **Society of St. Paul, 2187 Victory Boulevard, Staten Island 14, New York.**

cpa PASTORAL LIFE

VOL. VII, No. 4 JULY - AUGUST, 1959

Buffalo's Diocese Unearths 88,760 Unlisted Catholics!

JOHN A. O'BRIEN, PH.D.

IT is the custom of merchandising establishments to take an annual inventory in order to determine what stock is selling and what articles are merely cluttering up their shelves. It requires considerable work of a painstaking character. All merchants are agreed, however, that it is not only profitable but absolutely necessary for intelligent operation of their stores. Otherwise they would be working in the dark.

Shepherds of souls can take a lesson in this regard from salesmen of earthly commodities. "The children of this world," our Lord reminds us, "are wiser in their generation than the children of light." (Luke 16:8) Pastors must press into the operation and direction of their parishes the principles which have demonstrated their efficacy in the conduct of emporiums of trade and commerce.

One such principle is the taking of a complete inventory each year. For a pastor this means the taking of an annual house-to-house, door-to-door, and floor-to-floor census. Anything short of this is a careless, slovenly and inefficient job. It means the missing of many unaffiliated, inactive or lapsed Catholics and of not a few non-Catholics who are interested in learning more about the Catholic faith.

"We have no right," pointed out Father Francis J. Ripley to an assembly of priests at Up Holland seminary in England, "to employ obsolete, inefficient, hit-or-miss methods of apostolate when modern, efficient, proved techniques are available. The saving of souls

Father John O'Brien continues his projected series of articles featuring significant developments on the convert apostolate. Reprints of his previous articles are now available from the editorial office of PASTORAL LIFE.

should not be a pastime but the serious concern of every member of the Church."

Because Bishop Joseph A. Burke and the priests of the Buffalo diocese are convinced that the most up-to-date and efficient methods must be employed in the pastoral ministry, they launched an all-out Catholic Census and Information Program in the fall of 1958. After months of careful preparation an army of more than 40,000 canvassers set about the gigantic task of calling at every home in this populous diocese. Working under the able direction of Monsignor Francis A. Growney, spiritual director of the Buffalo Council of Catholic Men, they did a magnificent job.

A PLEASANT SURPRISE

To the surprise of bishops and priests Operation Doorbell unearthed 88,760 more Catholics than the previously listed 758,794, lifting the Catholic population to the record peak of 847,554! In the city of Buffalo Catholics were pleasantly surprised to discover that they number 367,830 out of a total population of 584,763, or 62.9%, making Buffalo one of the most Catholic of all the large cities of the United States.

The strenuous shoe-leather apostolate of the doorbell ringers led to another interesting finding: Catholics in the Buffalo diocese outnumber the non-Catholic Church affiliated people and the churchless put together. The former number 729,968 and the latter 60,218, a total of 790,186 – 57,368 less than the Catholic total of 847,554.

Monsignor Growney thinks that the total of 60,218 individuals who professed no church affiliation does not reflect the true number of churchless. To the question, "To what Church do you belong?" thousands simply replied, "Protestant," thus implying no affiliation with any specific Church. He estimates that the total of churchless is more than double the number of those who frankly acknowledged no affiliation.

Canvassers in previous census programs have reported the same

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reluctance of people to admit they are churchless, apparently construing it to imply a social stigma. For this reason it is important and even essential for census takers to ask tactfully the further question, "Do you actually attend church services with any frequency?" This will often bring the answer, "Seldom," or "Once or twice a year." Such families are virtually churchless and they should be invited to Catholic services and to parish Information Forums. To fail to invite these people is to rob Operation Doorbell of much of its potential fruitfulness.

When the census takers discovered families which frankly acknowledged they were churchless, they had the "green light" to extend their invitations to Church and Forum. A total of 4,992 persons accepted the invitation to the Information Forums, while an additional 5,200 expressed an interest in learning more about the Catholic faith through pamphlets and other literature.

UNCOVERS INACTIVE CATHOLICS

Perhaps most important of all was the discovery of 52,466 inactive or lapsed Catholics. While some of these were familiar to their respective pastors, it is probable that the majority were quite unknown. The canvassers offered to help them resume the practice of their faith and distributed among them 50,000 copies of the pamphlet, *Come Back Home.*

It was a new experience for a non-practicing Catholic to hear a layman say, "Joe, you're missing something important. I'll be glad to help you in any way. If you're hesitant about going to confession, I'll go with you. In fact, I'll precede you and tip off the confessor that you may need a little help after being away so long."

It is difficult to determine the number who returned to the sacraments, but it is estimated that within a month thousands showed up at the communion rail and resumed regular attendance at Mass. The lay workers were encouraged to visit these inactive members from time to time so they could render the maximum assistance in expediting their return. How touched many of these prodigals must have been to discover the warm friendly interest of their brothers in their spiritual welfare and happiness. What a pleasant change from the traditional attitude of aloofness and unconcern!

While the friendly interest of apostolic laymen can be of great assistance, there can of course be no substitute for the follow-up work of the priest. Upon his conscience rests the obligation binding under pain of mortal sin to do all within his power to minister to the urgent needs of the flock committed to his care. When one of his sheep is in danger, every instinct of the true shepherd of souls will prompt him to hasten to his aid.

Like the Good Shepherd in the

Gospels he will leave the ninety-nine and go off in search of the one that has strayed away, and he will search for it until he finds it. Then he carries it back tenderly and, as Jesus says, "he rejoiceth more for that, than for the ninety-nine that went not astray." (Mt. 18:13) In so doing the shepherd of souls is walking in the authentic footsteps of his Divine Master who said, "The Son of Man is come to save that which was lost." (Mt. 18:11)

A WONDERFUL HELP

What a wonderful help it is for priests in the pastoral ministry to be provided with an accurate list of the strayed sheep. How much time, energy and shoe leather they are thus spared. Now they can devote themselves, heart and soul, to one of the most important tasks of the pastoral ministry: the reclamation of the lax, inactive, lapsing and lapsed members of the fold. So numerous are they in virtually every parish that it is difficult to see how a true shepherd, throbbing with Christ's solicitude for the strayed sheep, can rest his head complacently on the pillow at night, when he knows that so many are in danger of perishing.

When a motorist detects a strange and alarming noise in the motor, he stops the car, lifts the hood and tries to locate at once the source of the trouble. If he neglects to do this, he knows that it will get steadily worse and ultimately leave him stranded on the road.

Today in practically every parish, especially urban ones, the warning sound of danger may be detected by the sensitive ear of the vigilant pastor in scores, if not hundreds, of places in his parish. Such a sound is a clamorous S.O.S., calling for the skilled ministry of a shepherd of souls to rescue strayed members before they perish.

If he fails to respond to these cries, he is derelict in his duty. Unlike the good shepherd who "giveth his life for his sheep," he is the hireling who "seeth the wolf, and leaveth the sheep and flieth." (Jn. 10: 11-12) He is a mockery of everything the true pastor of souls stands for.

To train the canvassers, meetings were held in every parish at which pointers gained from some thirty diocesan Operations Doorbell were given. Prayers for the success of the crusade were recited daily in church and at home. Sermons on the duty of the laity to participate in this apostolate were preached in all the parish churches on the four Sundays preceding the canvassing. In addition, 35,000 copies of the pamphlet, *How to Win a Soul for Christ*, were distributed among the workers. The reception given the census takers was surprisingly friendly, 98% being favorable, 1% indifferent and a scant 1% unfriendly.

Contributing to that friendly reception was the attitude of the Protestant Council of Churches. A week preceding the census, Rev. Dr.

Harlan Frost, its executive secretary, paid public tribute to the courage and vision of the Catholic officials in undertaking such a gigantic task. He requested all Protestants to welcome the Catholic census takers with courtesy and kindness.

The secular newspapers were most generous in giving publicity to the undertaking, featuring it on the front pages of two dailies.

MANY FRUITS

One of the greatest fruits of the program was the effect upon the workers themselves. It awakened them, as nothing else could, to the necessity and urgency of the lay apostolate. Reflecting the thought of all the workers, Mr. Valentine Niedzgoda, executive vice-president of the Buffalo Council of Catholic Men, declared: "I appreciate my Catholic faith more than ever, and I never realized what a tragedy its loss is until I saw that sorry spectacle in a number of homes I visited."

Monsignor Growney reports that the converts from the Information Forum—the first of two to be conducted in every parish—total 1500. This half-way mark already almost equals last year's total of 1502. As a result of the census 500 inactive Catholics who had never been confirmed. have received additional instruction and were confirmed with the 1500 adult converts. To show the canvassers the fruitfulness of their shoe-leather apostolate Bishop Joseph A. Burke and Auxiliary Bishop Leo R. Smith confirmed the 2,000 adults in three separate ceremonies in the Cathedral.

Summing up the results of the census, Monsignor Growney says: "It unearthed nearly 90,000 more Catholics than we knew we had; it uncovered thousands of inactive Catholics who are now being assisted by priests and lay apostles to return to the practice of the faith; it alerted us to thousands of non-Catholics who are interested in the faith, and resulted in the establishment of an Inquiry Class in every parish. It was like a retreat for the workers and, with God's help, will enable us to double, and even perhaps triple, the number of converts. It was the greatest missionary achievement in the 112-year history of the Buffalo diocese."

Representing the diocese at the coronation of Pope John XXIII, Auxiliary Bishop Leo R. Smith showed His Holiness an album containing the highlights of the census program. After examining it, His Holiness said in substance, "That is a magnificent apostolate. The bishops, priests and lay workers are to be congratulated, and God will bless them abundantly for their courageous and strenuous apostolic work." Fascinated by the album, the Holy Father asked to be allowed to keep it as a permanent and inspiring record of what bishops, priests and laity working together can accomplish for God and souls.

Latin for Late Vocations

At the invitation and under the patronage of the Most Reverend James A. McNulty, Bishop of Paterson, a Late Vocations' Society was established in Paterson, N.J., and began its program on February 28, 1959. Bishop McNulty was present for the opening ceremonies.

Basically, the program consists in providing an opportunity for those with late vocations to study Latin, if they have not previously done so, or to participate in refresher training classes in Latin in preparation for entering the seminary or religious life. There is no age limit.

The classes are held on Saturdays from 2:00 to 5:00 p.m., at the Paterson Chancery Office, 24 DeGrasse St. Those who are interested may write to Mr. Patrick F. Flood, St. John the Baptist Late Vocations' Society, at this same address.

There is no charge for the classes, and textbooks are also free. There is no obligation for any student to continue toward the priesthood should he find that he does not have the vocation.

Here is an opportunity for a man to find out whether or not he has the ability to master Latin before he takes a drastic step, such as giving up his job and "going away" to a seminary or entering a religious Order. There are religious exercises at certain times under the guidance of a Spiritual Adviser and periodic talks by Vocation Directors of seminaries and of various religious Orders.

This Society is similar in purpose to the St. Patrick's Club and Sodality for Deferred Vocations, of New York, which meets at St. Francis Xavier College, 30 West 16th Street, New York, and which (since 1933) has helped to produce almost 300 priests, some of whom were between 45 and 60 years of age when ordained. There are also several other centers for Late Vocations in the East and Middle West.

Pray for the success of the Late Vocations' Movement in the United States. Priests are badly needed and vocations among the young are not keeping pace with those needs. "Pray the Lord of the harvest, to send forth laborers into His harvest." Talk about and work for vocations, and God will reward you. Fostering vocations is "a short cut to heaven." A pamphlet with the title "Short Cut to Heaven—Fostering Vocations" may be had without charge by writing:

CHANCERY OFFICE
24 DE GRASSE STREET
PATERSON, N. J.

The Challenge of the Christian Social Order

RICHARD M. MCKEON, S.J.

WHY? Why? Why after all the years of the pleadings of the Holy See from Pius XI to John XXIII for Catholics, and especially for priests, to concern themselves seriously in works of the social order has there been such a poor response? The writer speaks with a background of nearly thirty years of work in the social apostolate. He is familiar with the great good that certain valiant priests and religious and lay people have done. But in contrast to the gigantic challenge still unanswered the results have been meager indeed.

In the face of the cold war which Communism is boldly waging even in quarters which seem secure there is no excuse for the priest not to be interested in the constructive program of sound principles of Christian social doctrine. The priest is to preach the gospel of Jesus Christ. That gospel, adapted to the needs of modern industrial society, is reflected in the great encyclical letters of the Vicar of Christ.

Father McKeon is the director of the Le Moyne College Institute of Industrial Relations, Syracuse, N.Y. He is well known as a writer and lecturer on social and economic topics. He has made study tours of Europe, Canada and Latin America. As moderator of the LeMoyne Industrial Relations Council, he has united representatives from labor, management and government to seek a solution to their problems through cooperative effort.

THE VOICE OF THE POPES

I could quote many passages from these letters to show how deeply concerned these far-seeing leaders have been. Certainly the finest memorial to the late beloved Pius XII would be for millions of the faithful to study and practice the social doctrine of the Church. That is why in his Christmas message of 1958 Pope John gave special note to the works of his predecessor in the social order and said:

"Only unity and a strengthening of the apostolate of truth and true human and Christian fraternity will be able to halt the impending grave dangers . . .

"There is nothing martial or violent in the attitudes of men of

faith. It is necessary, however, to be watchful in the night that gathers: to take account of the deceits and to number, first, the enemies of God and then to number themselves and to take part in every defense of Christian principles which are now and always the breastplate of true justice."

It is only fair to state that from 1931, when Pius XI issued his stirring call to action in "The Reconstruction of the Social Order," to the present there has been a small band of zealous priests and religious together with some outstanding lay people who have taken the voice of the Church not as mere theory for academic discussion but as proposing principles for sound action. Through their sacrifices, through their disappointments, through their contacts with upright leaders in labor and management, they have fought the good fight and have made worthy contribution to the cause of Christian social justice. But the goal is still far away.

Accordingly priests and religious may well examine their consciences on this important mandate. Are they truly zealous apostles of the social order? If not, why not? Is it lack of proper preparation in their studies? Or the engrossing trivia of parish routine? Are they afraid that they may be looked upon as 'queer' as we have been looked upon by the worldly wise who are blind in their own conceits? I have written "An Examination of Conscience for Workers, Labor Leaders and Management." (Paulist Press) I am tempted to write a special examination for priests and religious, confining the questions to the social order.

One question would be "Have I zeal in the social order?" Zeal means a true love of souls and a determination to show this love in practical measures. It calls for sacrifice. In the mind there must be the conviction that the social apostolate is a foremost religious work and in the heart there must be the will and the grace never to cower before the obstacles which are bound to arise—even from those who should be aiding the cause.

Prompted by zeal, the priest will seek to promote the social teaching of the Church. Depending on his authority, he will watch closely educational endeavors from grammar school to the university fostering proper knowledge of the same. What have the enemies of the Church done? They have schools at all levels to indoctrinate students with their false ideas. Moreover they insist that teachers in all subjects contribute to the propaganda.

The determined fanaticism of our foes should spur Catholic educators into more constructive action. A dedicated teacher, no matter what his subject may be, can make it reflect in some degree social principles.

Recently I read a striking passage from a document of a high educational authority in Rome. It repeats

the challenge which true priests must meet. It stated:

"Our task is positive: to spread the Kingdom of God and Christ on earth, and to make sure that the human race, according to the plan of its Creator and Redeemer, will someday come, after a life in every way worthy of the sons of God and members of Christ, to the eternal company of the Supreme Good. The Kingdom of God is 'the kingdom of justice, love and peace.' As long as Christ suffers injustice and is treated harshly in even the least of His brethren, as long as there is hatred between men individually and as members of conflicting social classes it will be treason for us priests and religious, or for any Christian at all, to rest from labor. Even if Communism or some other form of materialism were not plotting against the Church and actually persecuting her, the obligation would still rest on us to come to the assistance of all our brothers in Christ, by striving for a more equitable distribution of both material possessions and goods of a higher order."

LOOK ACROSS THE BORDER

When asked to name an educational institution which has answered the challenge of the social encyclicals to a very high degree, I regret sincerely that I must point across the border to our good neighbor Canada and salute St. Francis Xavier University, Antigonish, Nova Scotia. For here is a small school which has labored under extreme financial difficulties. Yet in the Maritime Provinces and indeed throughout a great part of the mission world it has accomplished far more than the richer Catholic universities in the United States. The record is there to read. Its praise has been sung afar. The Holy See has given to this university and its social apostolate a special blessing.

In the face of most discouraging obstacles why has the Antigonish Movement succeeded? One answer is the loyal support of the bishops. They have backed all the works of its social program—adult education, credit unions, cooperatives. They have placed only the best qualified priests in charge. I have met these men and they are an inspiration for their knowledge and zeal. No wonder that God has blessed their sacrificing efforts with great fruit. To my knowledge there is no Catholic enterprise more deserving of financial support that the social work of this university.

Yet its program could be followed in the United States. To be very blunt, our educators have missed the ball in not seeking to imitate and adapt the good things of Antigonish in their own communities.

PRACTICAL POINTS

What can be done in an ordinary parish? The establishment of a

credit union is one answer. The wonders accomplished by the credit union movement in the missions should inspire pastors, especially those in very poor parishes, to study this movement and then to instruct their people to form a credit union. A letter to the Credit Union National Association, 1617 Sherman Avenue, Madison 1, Wisconsin, will bring all the necessary informative material.

It is recommended that organizations like the Holy Name Society arrange a program inviting authorities from labor, management, and government to discuss the serious problems of the industrial world. Another attractive program would be *a series of talks on the stock market.* In the larger dioceses there are priests with special training in the social order. Pastors might invite these priests to arrange a series of talks, going from parish to parish and thus giving a wide audience the benefit of their training and experience.

I have given many talks to parish organizations on the social order, especially topics concerned with industrial relations. Invariably at the end some people will come up and say, "Father, why don't our priests give us more talks on such matters?" Is there a valid excuse for lack of these talks? There are plenty of good books available, like those of Father John Cronin, S.S., and dozens of excellent pamphlets. Simple sermons of the rights and duties of labor and management would be deeply appreciated by people anxious to find the corect answer to vexing problems. Yet a word of caution. Priests must be impartial, not favoring one side over the other, but always endeavoring to promote a spirit of cooperation as set forth in the social doctrine of the Church.

A very fine example of constructive policy on a diocesan basis is to have a *Social Action Sunday.* Hartford, Connecticut, has set the pace in this policy. It should be imitated in every diocese. As Archbishop O'Brien announced in the folder distributed to all the faithful on Sunday, January 25: "The principal objective of the observance of Social Action Sunday is to give emphasis to this social apostolate which is so urgently needed in our day. The role of the Christian in today's world is not to stand by and utter eloquent condemnations of social evils which exist in the world which must go on in any event. Rather it is the duty of the Christian to plunge into the task of changing evil into good, wrong into right, and disorder into the order decreed by the moral law."

The program calls for special sermons on the social order at all Masses. Likewise, where possible, there are conferences with outstanding leaders as speakers. Attention is directed at the reading of literature bearing on the social doctrine of the Church and the use of pamphlets for distribution among as many people as possible.

Archbishop O'Brien is ever urging

his priests to improve the program in their parishes. He calls for a new crusading spirit and points out that "from the ranks of the professions, the workers, the employers and the students must come the generous apostles who will bring the guidance of Christ's moral teachings into the labor movement, into management, into business, into social work, into the professions and into all other fields of human endeavor . . . It is my earnest hope that our Catholic people will not only study the social doctrine of the Church, but that they will join with all men of good will who will give practical application to this doctrine in building a more Christian social order."

In 1958 there was held at Notre Dame University the National Catholic Social Action Conference. I have just reviewed the list of delegates and regret to say that many dioceses were not represented by either priests or laymen. What can be done in the *parish*, the *diocese*, and the *community*? The Conference proposes in many ways to answer this question. For "the basic purpose of the Conference is to stimulate and aid American Catholic laymen to undertake organized activity at making sound social principles operative in the institutions of American society.

"The Conference gives special emphasis to bringing together Catholics in the social action field for the following purposes: Servicing existing social action organizations; stimulating new social action organizations where they are deemed desirable and proper; and providing means for an exchange of information and experience among all individuals and organizations concerned with social action."

Back in 1894 there was a priest, a man of vision, who fully realized where his fellow-priests should stand in the modern world. He saw the great gap between social justice in theory and its lack of practice in the United States. His name was Father John Ryan. His life has been a source of inspiration to other priests who have sought to do their share in the reconstruction of human society. What Father Ryan wrote sixty-six years ago is a fitting conclusion to my argument:

"The social question! What an awful meaning it has for our age! How full it is of possibilities for good or evil . . . It is true as Bishop Spaulding says, 'now as of old the crowd follows the leaders.' . . . In the solution of this question is involved to a great degree the future of religion, of morality, of true civilization. Where then should the priest be, if not in the midst of this movement, restraining the destructionist, encouraging the true reformer, and applying ethics of the Gospel everywhere? This is his paramount duty, to apply Christ's teaching to the practical aspects of the problems that confront us. The priest must be ready and anxious to point out what in the present system is wrong."

Summer Preaching

JOHN E. NOONAN, O.M.I.

SUCH a title should be a misnomer. For there should not be any distinction between "summer preaching" or "winter preaching." Unfortunately, there is a rather marked line of demarcation. In many sections of the country a halt is called to preaching at the Sunday Mass with the "coming of summer," which, in our peculiar calendar, means the first of June, or thereabouts; when school is concluded for the year, the resorts and beaches are in full swing, and "it's-not-the-heat-so-much-but-the-humidity" philosophy holds sway. We feel this is justification for not making the people suffer too much! (Air-conditioners and dehumidifiers are for office buildings.)

It never occurs to us that if the people have enough faith to come to church in the humid season as well as the freezing season they will also gladly stay five minutes more for a word of consolation, one thought to carry them through the week. St. Paul wrote to Timothy: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom: preach the Word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there will be a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers having itching ears, and will turn away their hearing from the truth, and will be turned into fables. But be thou vigilant, labor in all things, do the work of an evangelist, *fulfill thy ministry.*" (2 Tim. 4, 1-5)

The Third Council of Baltimore makes it clear that instruction should be given at every Sunday and Holy Day of obligation: "On every Sunday and feast day of precept, EVEN IN THE SUMMER-TIME, at all Masses . . . the Gospel of the day must be read in the vernacular and a five-minute sermon must be preached, every custom

Father Noonan is the pastor of St. Mary of the Lake Church, Bailey's Harbor, Wisc. After graduating from the Catholic University and teaching at the Oblates Seminary, he has been doing parish work for twenty years. In addition to his weekly column for three newspapers he finds time to write for many other reviews.

and pretext to the contrary notwithstanding."

Today, more than ever does the modern Catholic need instruction. All week long he listens to and reads a cacophony of confusion. He is bewildered by a constant stream of well-contrived platitudes and even sordid paganism that emanate from the newspapers, magazines, and the airwaves. Only one in twelve Catholics reads a Catholic newspaper or magazine. That the average Catholic is woefully ignorant of his religion goes without saying. There are several reasons for this. But I think one main reason might be laid to the fact that we bypass the Sunday sermon—especially in the summertime—for the most frivolous of reasons.

A businessman in an Eastern parish told me several years ago, "Father, sometimes I wonder if it pays to get up so early of a Sunday morning to go to Mass. We have ten Masses at our church. A thousand persons are swept into the church at a given Mass, and, twenty minutes later, are swept out again. I hardly have time to find the place in my Missal, when it's all over. Of course, there is no sermon. When you are the head of a family and fighting every day to make a living in the heat and dust of a conscienceless market-place, you would appreciate a word of direction and help from the pulpit." No need to elaborate on this judgment.

Another segment of society is that which has an unformed conscience, made so by the lack of teaching and instruction. Most of these come to Mass because their fathers and grandfathers did it. And from this segment is the greatest leakage from the Church. "And when the sun was up they were scorched; and because they had not root, they withered away." (Luke 8, 6).

Everyone, in most circumstances, can prepare one thought of a Sunday for the people to take away with them. If we can find time to advertize and "plug" the material well-being of the parish, we can also find time to nurture and cultivate the immortal flowers that God placed in our little acres.

SIGNIFICANT STATISTICS

Forty million children will start to school the next ten years. In the same time, the demand for colleges will double. It is predicted that by 1971 lay teachers will outnumber nuns in the nation's parochial schools. Neil G. McCluskey, S.J., Associate Editor of "America," makes these predictions based on his projection of current rates of increase in school enrollment, religious vocations, and lay teachers. At present, there are 35,000 lay teachers and 97,000 nuns in parochial schools. By 1971, there will be 137,000 lay teachers and only 121,000 nuns. According to a statement in "The Priest" magazine, it is estimated that 70% of Catholic children will be in public schools in the 70's whereas about half are there now.

Patron Saint of Parish Priests

BARTHOLOMEW J. O'BRIEN

THAT the Curé of Ars is quite unknown or at least somewhat misunderstood in America is exemplified by this amusing incident. On the examination in Religion given recently at Notre Dame High School in Elmire, the chaplain asked the question: "Who was the great parish priest of the nineteenth century who became, as it were, the *confessor* of France?" And the answer given was: "The Wizard of Oz!"

This article has for its primary purpose the mission of introducing the Centenary Year of the death of Saint John Mary Vianney to the priests of America.

The life of the Curé of Ars is packed full of lessons for all of us, clergy and laity, but especially for our American seminarians. Perhaps the Centenary Year of the death of this priest will become the year of the birth of a renewed interest for everyone in this great Patron Saint of parish priests.

Father Bartholomew O'Brien has written several books and articles while doing parish work for nineteen years. He is also the international director of the Sacerdotal Union of Daily Adoration, a program to promote the DAILY HOLY HOUR among diocesan priests. (Office: 168 High St., Elmira, N.Y.)

One hundred years ago, Saint John Mary Vianney, the Curé of Ars, died. He died in the small village of Ars, France, where he had served as parish priest for over forty-one years. The exact date was Thursday, August 4, 1859, at the hour of two in the morning. In his own soul he realized the full meaning of one of his own heartfelt expressions: "How sweet it is to die if one has lived on the cross!"

On the forty-fourth anniversary of the death of this great parish priest, August 4, 1903, another parish priest who had served in Tombolo and Salzano became Pope Pius X. In less than a year and a half, on a bright Sunday morning, January 8, 1905, this same Supreme Pontiff, who himself "had carried out the duties of the parochial ministry," declared to the world: "We allow that henceforth the title of 'Blessed' be given to the venerable servant of God, John Mary Vianney." Three months later, April 12, 1905, Saint Pius X declared the Curé of Ars to be "the patron of all priests having the care of souls in France and in the countries subject to France."

How the Pontiff loved the new Beatus! On his desk, he kept a statue of Blessed John Vianney for a companion as it were. "Ah, *socius meus!*" exclaimed the Holy Father. "He is my companion . . . !"

On the forty-ninth anniversary of the death of the Curé of Ars, August 4, 1908, Saint Pius X spoke most affectionately of his *socius* in his "Exhortation to the Catholic Clergy" when he wrote: "How many wonderfully salutary works can he (the priest), though the humblest, attempt and accomplish for the 'people of God,' if he is *graced and adorned by sanctity,* the testimonies of every age bear witness; among them John Baptist Vianney, of recent memory, the *exemplary pastor of souls,* to whom We are happy to have given the honors of Blessed in Heaven."

The Feast of Pentecost, May 31, 1925, was chosen as the day of days when the "poor Curé of Ars" was to receive the supreme honors of canonization, just two weeks after the "Little Queen" of Lisieux, who had prayed and suffered so much for priests, was declared Saint Therese of the Child Jesus. It was as if the prayers and sufferings of Carmel had produced a masterpiece of spirituality among the parish priests of the nineteenth century in the person of the humble pastor of Ars.

Amplified by loud-speakers throughout Saint Peter's and its Piazza, the voice of Pope Pius XI pronounced the formula which gave to the world a canonized saint chosen from among the ranks of those who "fight the good fight" in the front firing lines of the battle for souls. "We declare to be a saint," proclaimed the Supreme Pontiff, "and We enroll in the catalogue of the saints the Blessed John Mary Baptist Vianney . . . " His *poor life* had reaped a full harvest!

But canonization was not all. Like the Little Flower, the Curé of Ars must fight for souls even from heaven until the end of time, not necessarily just for the souls of parishioners and penitents, but more especially for the souls of his own brother priests. Four years after the canonization, Pope Pius XI declared Saint John Mary Vianney the *patron saint of parish priests* and reaffirmed this declaration in his encyclical "On the Catholic Priesthood" by writing to his priests:

"If, however, your work is to be blessed by God and produce abundant fruit, it must be rooted in holiness of life. Sanctity, as We said above, is the chief and most important endowment of the Catholic priest . . . We have the example of Saint Joseph of Cupertino, and in times nearer to our own, of that humble Curé of Ars, Saint John Mary Vianney, of whom We have already spoken; whom We have willed to set up before all parish priests as their model and heavenly Patron."

Over the years, priests of the United States have honored their patron in many ways. They have named churches in his honor all the

way from the Archdiocese of Boston to the Archdiocese of San Francisco. They have named seminaries in his honor in the East and in the West; for example, in the Diocese of Steubenville and the Archdiocese of Omaha. And now, in the year 1959, priests of the United States and of the world are honoring their patron by celebrating the Centenary of his death.

It seems opportune to use this Centenary as an occasion on which parish priests can introduce their patron saint to the members of the laity. How often priests are called upon to address various groups! "Just give us a little talk, Father... Ten minutes will be fine... Any subject you wish, Father..." Then the question keeps thumping in his mind for the next few days: "What shall I talk about?" And the answer suggested during the Centenary is: "Why not talk about the Curé of Ars!" His life is rich in incidents, stories, and experiences. Priests must be grateful to the Abbé Francis Trochu who, from the Acts of the Process of Canonization and from numerous documents, has presented a mine of material in his masterful biography: "The Curé of Ars." Among many, many possibilities, here are a few suggestions for that "little talk."

MODEL OF PARISH PRIESTS

Except for his annual retreat and his so-called rest at home in 1843, from the year 1830 the Curé of Ars never left his parish. He served his God and his people by means of the sublime monotony of routine. One hour after midnight, the Curé rang the Angelus bell and announced to the people that the church was open and that their pastor was at their disposal. After a full day, perhaps when the clock struck ten in the evening, the Curé might be alone in the peace and quiet of his room. More probably he was back in church hearing Confessions. However, before retiring—whenever that was—there was the discipline; after retiring, there was the devil (whom he used to call the *grappin*), together with an open sore on his arm, his rheumatism, headaches, toothaches, double hernia, and all those pains and aches from which his poor body was never free.

THE CURE' AND HIS PARISH

When the Curé was installed as the pastor of Ars, the mayor remarked: "We have a poor church, but a holy priest." The new pastor did not waste any time to undertake a one-man campaign of prayer and fasting, and win for his people the graces necessary to bring them back to Sunday Mass and the practice of their religion. Henri Gheon has given us his version of the Curé's prayer. Prostrate on the floor or kneeling with outstretched hands, the Curé thus prayed or groaned or wept out his heart:

"My God, here is all—take all; but convert my parish. If You do

not convert it, it will be because I have not deserved it.

"My God, I consent to suffer all that You may wish, for all my life . . . for a hundred years. . . and the most bitter suffering, but convert them . . . "

THE CURE' AND THE SACRAMENT OF PENANCE

During the last year of Father Vianney's life, it was estimated that the number of pilgrims to Ars reached between 100,000 and 120,000. While many of the pilgrims came only out of curiosity (to see and to hear the *living* saint of France!), most of them came to go to Confession. Waiting in line to go to Confession was the trial and the cross of Ars. The Curé spent as much as sixteen to eighteen hours a day in the confessional, and still there were lines of pilgrims. The words of the Curé were darts; they penetrated deeply. He said little. But his little was enough. "My friend, you are damned!" he said to a young man who later repented. "Love your priests much!" he said to a bishop. Added to the burning words were his tears. "Ah, my friend, I weep because you do not weep enough." His confessional box was his prison, but he would smile and say: "In a soul united to God, it is always springtime!"

THE CURE' AND ST. PHILOMENA

During one of his visits to the Jaricot family, the Curé of Ars asked Pauline for a relic of Saint Philomena. In this simple way, the saint was taken to Ars where she was destined to be the *sole cause* for all the wonders of that holy place. However, the pilgrims never quite gave all credit to Saint Philomena. (Saints are ingenious in devising ways of preserving their humility.) But the Curé insisted: "I do not work miracles. I am but a poor ignorant man who once upon a time tended sheep. Address yourselves to Saint Philomena." Sometimes he rebuked the young saint for working so many miracles at Ars. "Saint Philomena has broken her word," he scolded one day. "She should have cured the child elsewhere." But the two saints worked on together for the glory of God, and Father Vianney's humility grew deeper as he continued to point out the way: "Go to Philomena!"

In Ars the Centenary of the death of Saint John Mary Vianney was opened officially on May 1st with the solemn crowning of the statue of Our Lady of Ars (Notre Dame d'Ars). It is the very same statue which the Curé placed in the small chapel built by him in honor of Our Lady shortly after his arrival in Ars. It was in this chapel and before this statue that the Curé offered Holy Mass each Saturday morning for some forty years.

On July 1st, the National Eucharistic Congress of France will open at Ars in the presence of His Eminence, Cardinal Lienart of Lille.

The anniversary day itself, August 4, will be honored by the presence of two Cardinals: His Eminence, Cardinal Feltin, Archbishop of Paris, and His Eminence, Cardinal Roques, Archbishop of Rennes. Scores of bishops, priests, seminarians, Sisters, Brothers and devoted lay people from all over the world are expected to come in throngs to pay tribute to the patron saint of parish priests. The masses of pilgrims of one hundred years ago will be reenacted in honor of him of whom they used to say: "He is not like other men!"

The Abbé Levrat (Missionaire d'Ars) has been appointed Secretary of the Centenary, and in his graciousness, he is most willing to help those priests who wish to learn more of the Centenary plans. His address is:

Direction du Pelerinage
Ars - sur - Formans
(AIN) France

Each month, a small paper is published at the Shrine entitled: "Annales d'Ars." This paper carries the details of the Centenary.

Pope John XXIII, like his illustrious predecessors, has a priestly admiration and love for the Curé of Ars. On the ninetieth anniversary of the death of the Curé, August 4, 1949, His Holiness (while serving as Papal Nuncio in France) presided at the shrine in Ars. This august example of devotion to the patron saint of parish priests on the part of the Supreme Pontiff gives strength to the devotion of all the parish priests throughout the world toward their great patron and model.

SOCIAL SECURITY FOR PRIESTS

"We strongly praise all joint efforts you make so that priests not only do not lack for their daily needs but also that their future is provided for, following the social security system which is already in force in other classes of society, which we praise so much and which assures proper assistance in case of sickness, invalidism and old age. In this way you will relieve the anxieties of priests about an insecure future. In this connection, we express our paternal gratitude to all those priests who, even at considerable sacrifice, have helped and still help their brethren, especially the sick and aged. By acting in this manner, they give a shining proof of that mutual charity which Jesus Christ has laid down as the distinctive mark of His disciples: 'By this will all men know that you are my disciples, if you have love for one another.' We trust that these ties of brotherly love will become ever closer among priests of all nations so that it may become ever more obvious that they, ministers of God the Universal Father, are united by the bond of charity, wherever they live.

"But you well understand that such a problem cannot be adequately resolved unless the faithful feel the obligation to help the clergy according to their ability and to take every step needed to achieve this end."

—Pope Pius XII: *Mentis Nostrae*

Ad Vos Sacerdotes

WINFRID HERBST, S.D.S.

DE INDIGNA CELEBRATIONE

COME to Me, son, and I will refresh you. But when you approach Me, see to it that you prepare your soul. Ego sum terribilis Dominus et magnus vehementer, cui odio est impius et impietas eius, qui indigne accedentem iudico et condemno, firmans super eum per carnem et sanguinem meum maledictionem irae meae omnipotentis.

Therefore, son, examine yourself before you eat of My bread and drink of My chalice, lest you eat and drink unto your condemnation. Examine yourself, question your heart, see what path you are on; and if it is the way of iniquity, do not dare to cross the sacred threshold but be filled with confusion before Me because of your unworthiness. Et quantumvis tibi contritus videaris, absque praemissa confessione ad altare ne accedas.

My son, I am your King meek and humble of heart who has heaped so many benefits upon you. Et tu me osculo proderes! I am your God. Et tu me satanes cor tuum possidenti traderes! I am your Savior. Et tu me rursum crucifigeres! I am the Most Holy. Et tu me in immundo sordidae conscientiae tumolo reponeres! O friend, to what have you come! Melius esset tibi, si natus non fuisses.

Son, who are you? Verily, you are the one of whom I said so sadly: Unus ex vobis tradet me.

Eheu! si ad altare meum sacerdotes accederent superbi, voluptatum amatores, luxuriosi, avari aliorumve criminum rei! Isti me, fili, impuris manibus contrectarent, immundo ore caperent, foetido corde susciperent, sanguinem testamenti mei pollutum ducerent: coinquinarer in medio eorum. Possem quidem, fili, me de manibus eorum liberare, fulgura sagittasque meas emittere, dissipare et interficere eos. Verum perirent, et nolo mortem impii. O si converterentur et viverent recte!

O generatio pessima! Vertetur misercordia mea in iudicium contra vos. Iuravi in ira mea: Non introibitis in requiem meam.

Father Herbst, S.D.S., from Jordan Seminary, Menominee, Michigan, is well known to our readers for his past contributions to this magazine and to a score of others.

My son, prepare a supper room for Me, for I will celebrate the Pasch with you; I would sup in your house with you. A splendid place is prepared for a king, the best of everything is had when an esteemed friend comes to you. And I, son, am the King that comes to you meek and humble; I am your Beloved who feeds among the lilies; I am your God whom the heaven of heavens is not worthy to contain.

Therefore, even as I for the love of you have humiliated Myself to the very depths, so your affections should ascend to the heights of heaven. It should not suffice for you that the dwelling of your heart be spotless. No; you should assemble therein the gold of charity and the incense of piety through most devout and holy recollection. The affection of one who is about to receive the Beloved is shown in this, that he prepares the best place for Him.

O you who, though you are not cold, are nevertheless not warm! O you indifferent and tepid ones, who scarcely care at all about My visit, who leave your house and domestic affairs and without even a decent interval immediately proceed to the Sacrifice! What shall I say to you? When you have a banquet you prepare for it not only in the morning but even the day before so that everything may be beyond reproach for your guests. Indeed, plans are made and the good things assembled days in advance. And for My coming to you you prepare not even for fifteen minutes in advance!

And to think that those who come to your feasts perhaps neither love nor honor you; but I love you in truth.

They come to you in order to feast on your good things; but I come to you in order that you may feast on Me. They come in order to consume your substance; but I come in order to enrich you and to add to your abundance. Still you honor them and dishonor Me. O sons of men, why so sluggish of heart? Why do you love vanity and make so little account of My goodness? Your soul is nauseated by Me as if by tasteless food. O you senseless ones, who has fascinated you? O you tepid ones whom I can scarcely tolerate! I shall soon begin to cast you from Me.

Arise, My son, arise quickly; do not become tepid with the tepid ones, but hasten to come to Me. Come, and contemplate My greatness and your littleness and cry out with the centurion that you are not worthy! Come, and with Zachaeus burning with love receive Me with joy into your house, confident that through My visit salvation will come to you! Come, and with the just Abel offer your oblation with the best and holiest of intentions!

Thus your holocaust will become most pleasing in My sight. It will give glory to the Father, honor to the saints, joy to heaven, help to

the Church, salvation to you, grace to the just, conversion to sinners, aid to the needy, and eternal rest to the departed.

DE GRATIARUM ACTIONE POST MISSAM

I, the Word eternal, the Word made flesh, now dwell in you, My son; I, the living bread that came down from heaven; I, the true light; I, full of grace and truth, full of strength and power; I, of whose mercy there is no end; I am with you and My reward is with Me. I am with you that I may save you and free you from the hands of your bitter enemies, who prowl about this world seeking the destruction of souls.

O if you did but know the gift of God and who He is who reposes in your heart! Surely your heart would become like melting wax in My sight; surely all the faculties of your soul would be absorbed in ecstasy; surely your eyes would be bathed in tears of love and gratitude.

No doubt about it, you would then be so satiated with heavenly joy that you would desire nothing more of this world and would bid farewell to all things of earth. Voiceless and rapt out of your senses at it were, you would be silent in My love. Your heart would embrace your Beloved and for sheer joy you would offer youself to Him without reserve.

Surely, then, you would expect from such a good Father the gift of all virtues. You would offer to the heavenly Father as a most excellent gift the Savior dwelling within you —and with what deep devotion you would offer it. You would call upon all the blessed hosts of heaven to sing "Glory to God in the highest" to your Beloved together with you. And surely when the Sacred Species ceased to be with you, you would feel an intense pain thus to be separated from the corporal presence of your Divine Savior.

Son, there is no other nation so great as to have its gods so close to it as I am close to My priests. How is it, then, that many of them spurn my love as it were, or at least do not appreciate it as they should, by not even for a little while honoring Me present in their hearts with sacred words of praise?

Scarcely have they left the altar when at once they leave the church and go about their secular affairs. The heavenly food is still in their mouths, so to speak, and already they forget the bountiful God who nourishes them.

The children of this world, when they are visited by a king or by some important personage, try to keep him as their guest as long as possible, lest he too quickly depart from them. They greet him, entertain him, make him feel at home, offer him the best of everything, place their petitions before him, rejoicing that they can speak face to face with so great a person, and show him their love, and express their esteem, and make known their

needs. All this they do to honor a mortal man and to gain a perishable reward.

O children of light, foolish and slow to believe! On the last day the men of Nineve shall rise up against you, because when Jonas walked among them and preached they were filled with compunction; and behold a greater than Jonas is here.

The Queen of Saba shall rise up and condemn you, because she came from the ends of the earth to listen to the wisdom of Solomon; and behold a greater than Solomon is here.

The men of Jerusalem shall rise up against you, because when I moved about in the midst of them they wished to make Me king. And behold I, the King of kings, your God, am within you, and you go away and leave Me alone without honor.

My son, will you also go away? Perish the thought, son, perish the thought! When you leave the altar return to Me, that you may listen to Me who have the words of eternal life, that you taste and see how sweet is the Lord, that your heart may burn within you while I speak to you. With all your devotion adore Me, your Lord and God, present within you; with angels and archangels sing hymns to My glory, and do not leave Me until through your benedicite's you have merited to obtain my blessing.

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Retreat's Echoes

Henri Blanc

THE challenge of the summer countryside was unmistakable. He should have responded gratefully to soft green hills rising and falling in graceful tempo. Instead, each height strangely signified the mountainous toil of the past few years and on the slopes he felt the bitter frustrations and apparent failures of his pastoral activities. To snap off such melancholia he mentally rechecked his simple travel needs. Rosary beads, breviary, shaving kit, all were included, but he felt glum about deliberately omitting the cigarettes

It had all seemed so simple at first. The bishop had sent him to a rural parish where much needed to be done spiritually and materially. It was a champion's test and he had not spared himself in the engagement. Repairs were made, money was collected, a fine parish bulletin reached every Catholic home. Had he not wearied himself visiting the sick and helping the poor? Solid instruction classes were his special forte. Truly, was he not a good shepherd?

Yet, somehow, he found himself an easy prey to melancholy and, while in the drab confines of his rectory, often suffered acute loneliness. It should be good, he mused, to escape for a few days and be among those who accept me for what little I am.

The pleasant voice of the retreat master cut welcome relief into a maze of sombre reflections. Words like "confidence" and "courage" secured his undivided attention.

"Dear Fathers," he was saying, "remember that there is always inequality in love. We either hope and expect too much, or hope and expect too little. As St. Francis of Sales said 'No more, no less.' So follow the middle road, going neither to the extreme right of fond expectations, nor to the extreme left of sour deceptions. If we enthusiastically start with the idea of making a parish a beautiful island of love under an ever-radiant sky, we invite bitter disappointments.

Based on a sketch by the late Msgr. Edmond Loutil, better known as Pierre l'Ermite.

"When feelings of cruel deception take hold of you," the speaker continued, "the grave danger for a young, enthusiastic priest is to become discouraged. 'What's the use?' he laments, and following this searing sense of failure retires within himself, as in a cocoon, losing contact with the people and leaving them to their indifference and weaknesses. Much to the contrary, dear Fathers, however dark the hour it is the time for the soul to give its full measure. No whimpering and no recoil. Keep abreast of all difficulties and problems and accustom yourselves even to great human ingratitude. Recall the ten lepers whom Christ cured of their dreadful disease and that only one came back to thank Him. How keenly He felt this ingratitude! But it didn't discourage Him in His errands of mercy.

"Christ Himself was the great deceived, frustrated Man. See Him in His dark hour of agony in the garden, pleading with His beloved disciples not to leave Him alone, to keep prayerful watch with Him —but with no response. Peter denies Him; Judas betrays Him. Even John, whom Christ loved most, scurries for shelter. And remember," pointed out the retreat master, "the instructions given by St. Paul, a veteran in the apostolate, which he boiled down to a pithy sentence: Vincere bono malum—Conquer evil with good. So meet the wrong, ungrateful attitude of some in your flock with increased pastoral devotion. In the end you shall be the winner. Besides, he who sows the seed very seldom gathers the harvest. When the harvest time is at hand we are ready to bring the results of our labor into the barns of the Lord, the letter from the chancery comes with a new assignment. It is another difficult mission post calling once more for strenuous, pioneer work. Again you have to sow the seed and repeat your previous achievements.

"Let there be no mistake about it, however, dear Fathers, a good, zealous priest is readily recognized by the community and he has many parishioners only waiting for the opportunity to manifest their genuine friendship. Furthermore, we do not need to remind you that you are never alone in your pastoral work. Christ the High Priest, your Brother and Supreme Friend, is always by your side, especially in those dark, distressing moments which He, Himself, experienced. So take courage and follow the example of your saintly predecessors in the priestly field. Taken seriously ill, exhausted by pastoral labor, Bishop St. Martin of France, like Saint Paul, longed for eternal repose. 'Yet, O Lord,' said he, 'if I am still necessary for my people I refuse not to labor!' And was it not the Roman Emporer Marcus Aurelius who, a few hours before his death, said to his right-hand officer, 'Let us work'?"

In conclusion the retreat master advised: "Let the Lord, wherever

and whenever it pleases Him, put your priestly virtues through an unexpected and severe test. It's all for the purpose of strengthening and solidifying them and making you worthy followers of the priests in the early days of the Church who labored in the midst of constant tribulations. Don't lose heart if you should be called to the diocesan chancery for a timely and beneficial curtain lecture. Remember the charge of St. Paul to Bishop Timothy, which I am sure was for the consumption of both lambs and sheep of his flock: 'Increpa in omni patienta.' And no doubt our good ecclesiastical superiors have that kind and all-embracing patience, or should have. After all, what was good for the lambs in the early flock is good, and more so, for us. So if you ever happen to sit in the chancery office before your superior, as on a painful dentist chair, keep smiling. Didn't the Master at times call some of His disciples on the carpet and rebuke them for being too forward, too impetuous and unwisely zealous, and at other times too shy, timid, cowardly? Think it over. Amen."

The trip home assumed a certain urgency. The young priest could hardly wait to plunge into the new plans that flooded his mind. "A paint job on the rectory might be a good beginning," he mused, "and a television set could easily lighten solitude." Delighted at the prospect, he pressed harder on the accelerator.

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PASTORAL LIFE
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Before long the familiar, slender steeple that speaks Sursum Corda loomed into view. A flurry of friendly waves from apparent strangers surprised and pleased him. By the time he reached the rectory steps he took them gaily two at a time. Once inside, the odor of fresh paint attacked him. Flinging open the door of his office he was astounded to see a newly decorated room, with one corner enhanced by an inviting easy chair and the other by the most recent of television sets.

Such overwhelming generosity puzzled him. "Has the attitude of my people changed so suddenly," he wondered, "or am I the blind one?" Then the potent words of the retreat master echoed in his mind: "First we hope and expect too much; next, too little."

He bowed his head in a prayer of silent gratitude. The retreat had been a great and needed blessing. From every side it bore good fruit.

Mail Order Obscenity Racket

The vile racket that traffics in obscenity and pornography by mail has now reached a sales level estimated at more than a half billion dollars a year.

Relying on the historic sanctity of First-class mail in the United States, and liberal court interpretations of what constitutes obscenity, peddlers of filth can reach into virtually every home in America.

This is a matter of growing concern especially to American parents because teenagers and even grade school boys and girls are becoming the principal targets of these racketeers.

The Post Office Department, which is responsible for enforcing the laws against transmitting indecent literature and film through the mail, estimates that merchants of filth will double the scope of their already extensive operations over the next four years unless parents and the decent-minded public join in a determined campaign to stamp out this racket.

Postmaster General Arthur E. Summerfield has emphasized that the absolute privacy of the mail is a basic American right, and that the Post Office Department cannot, and will not, violate this right, even when it has strong evidence that the mail is being used for unlawful purposes.

The Post Office Department, therefore, must rely on the complaints of an alert citizenry—of people into whose homes solicitation material is sent—to take action against the purveyors of mail order obscenity.

ANTIQUATED LAWS AND LIBERAL COURT INTERPRETATIONS ARE A HANDICAP

Until August of 1958, however, an additional handicap was placed on the Post Office Department. Obscenity laws had shackled the Government by permitting it to prosecute only at the point of origin of the mail. This meant that court actions were taken primarily in New York and Los Angeles, where interpretation of what is obscene or pornographic are much different from those in the average American community.

In recent years, the Post Office Department had urged Congress to amend the law so that prosecutions could take place where the obscene material was received, where the actual damage was being done, and

where citizens would have an opportunity to express their standards of morality and decency. This amendment was enacted, and signed into law by President Eisenhower, in August of 1958.

Taking advantage of the new legislation, the Post Office Department during the past year has completed approximately 14,000 separate investigations, almost two-thirds of them based on complaints from American parents whose children received lewd solicitations for sales of obscene materials through the mails.

NO YOUNGSTER IS SAFE FROM SOLICITATION BY MERCHANTS OF FILTH

A child need not have indicated any interest in this trash to receive it in the mail. The racketeers openly solicit every young person whose name they can obtain, whether through the purchase of mailing lists, study of school classbooks, or through the use of fake business "fronts." Postmaster General Summerfield says the Post Office Department has thousands of letters from indignant parents whose children received unsolicited obscene material soon after answering an advertisement to purchase some innocent item such as a baseball bat or a toy automobile, or whose names were obtained because they had joined a youth club or social group.

In a recent raid by the Postal Inspectors in New York City on just one dealer in pornography, 17 tons of highly obscene printed and filmed materials were confiscated, as well as mailing lists containing the names of thousands of high school graduates culled out of the high school yearbooks.

The Post Office Department estimates that between 700,000 and a million children in American homes will receive unsolicited obscene and pornographic literature through the mails this year.

POSTMASTER GENERAL URGES CONCERTED ACTION

In testifying before Congress recently, Postmaster General Summerfield said: "Ruthless mail order merchants in filth are violating the homes of the nation in defiance of the national government. They are callously dumping into the hands of our children, through our mail boxes at home, unordered lewd material, as well as samples soliciting the sale of even more objectionable pictures, slides, films and related filth. Unquestionably, these large, defiant barons of obscenity are contributing to the alarming increase in juvenile delinquency, as many noted authorities have publicly observed on repeated occasion."

In a speech in Washington in May, 1959, Postmaster General Summerfield said the Post Office has diligently tried to keep the mails clear of indecent materials.

In the fiscal year of 1958, he stated, investigations conducted by Postal Inspectors caused the arrest of 293 persons. The Post Office General Counsel issued 92 orders barring use of the mails to dealers in pornography. The arrests in 1958 were 45 per cent above the previous year, and—Mr. Summerfield predicted—will increase substantially again this year.

With the weapon of the new legislation in hand, he declared, the Post Office is greatly intensifying its campaign.

"We are, in effect," he said, "declaring war on these purveyors of filth, big and little, high and low."

"We are launching an intense and unrelenting effort to stop this monstrous assault on the nation's children in every way possible.

"And we are confident that, with adequate public and legislative support, this job can be done."

FOUR-FOLD PROGRAM OF COOPERATION

To achieve this cooperation, the four-fold Post Office program is:

1. Drawing maximum public attention to the menace of this racket;

2. Urging parents to help apprehend the mailers of filth to their children;

3. Helping mobilize community support behind adequate law enforcement of local ordinances or state laws when these purveyors are apprehended and brought to court;

4. Rallying public opinion behind new and stiffer legislation on obscenity.

PARENTS OF AMERICA ARE KEY TO EFFECTIVE ACTION AGAINST THIS RACKET

Parents into whose homes obscene material is mailed are urged to take these two simple steps:

1. Save all materials received, including the envelope and all enclosures;

2. Report the matter immediately to the local Postmaster, and turn the materials over to him, either in person or by mail.

Postal Inspectors stand ready to take action when evidence is received anywhere that the laws applying to the mailing of pornographic material have been violated.

The Congress has shown deep concern over this problem, and special committees are currently giving it serious and purposeful study.

In increasing numbers of communities throughout the country, parents, various organizations, civic groups, newspaper publishers and others are working together in determined efforts to help meet the racketeers' challenge.

By supporting and aiding the Post Office, and backing up members of Congress and local officials who are fighting to stamp out this evil, they can look to the real success that is vital to the nation's moral fiber and future welfare.

You, too, Can be an Apostle

Joseph F. Beckman

EARLY in World War II a young soldier, seriously wounded in combat, tossed restlessly on a white hospital cot. Spasmodically terrific pain shot through his shattered body. He sensed that all was not well.

"Nurse," he called, "help me to pray."

No chaplain was near. The nurse called an orderly and between them they falteringly tried to recall the prayers of their childhood. The wounded lad mumbled the words after them until he grew still, never to speak again.

What prayers would you say, if you were passing an accident, and an injured person begged, "Help me to pray! I'm dying! Help me to pray!" Would you remember your prayers? Would you be calm and cool? Would you know what prayers would help a Protestant or an unbeliever into heaven?

More than thirty years ago a professor at Mt. St. Mary Seminary, Norwood, Ohio, pondered this question. This priest, Monsignor Raphael J. Markham, knew the theology of getting unbelievers, Protestants, and Catholics into heaven. He knew that an act of perfect contrition and love could suffice for baptism of desire in many cases. He knew the few basic truths all men must believe to be saved.

So he composed a small printed card containing these necessary prayers and recommended their use to his students soon to be ordained. A copy of the card accidently fell into the hands of the Archbishop of Cincinnati, John T. McNicholas, and led to the foundation of the APOSTOLATE TO AID THE DYING in 1931.

Impressed by the tremendous possibilities for good in the card, Archbishop McNicholas directed a letter be written explaining the idea fully. The letter and sample prayer cards were mailed to every Catholic hospital in the United States and to many priests. A supply of additional cards was made available. The results to this day have been amazing.

Millions of the cards, now obtainable in 33 languages and dialects, have been distributed throughout the world. Thousands of souls have said the prayers on their deathbeds. Many have entered the Church.

Not long ago, for example, a 68-year-old man lay dying with cancer of the throat. He had never

been interested in religion. Nevertheless his niece read to him the beautiful words of "My Daily Prayer" card. He couldn't speak, but motioned her to leave the card with him.

Daily for a week he read the prayers for himself. He then called for a priest, was baptized and received Extreme Unction. Two days later he died.

Similar cases have been reported in India, Germany, the East Indies, throughout the United States and many other countries in the world. The use of the cards has been extended to many situations not intended in the original program to aid the sick and dying.

During World War II and since, thousands of service men have used a special edition of "My Daily Prayer." Fallen-away Catholics and non-Catholics alike in many walks of life, have been led closer to God through the frequent recitation of these simple basic prayers.

Naturally priests, sisters and nurses have led the way, especially with the dying. Yet countless members of the Legion of Mary, the St. Vincent de Paul Society, and the Third Orders, as well as many constantly carry "My Daily Prayer" cards to use or distribute as the need arises. Many non-Catholics and even ministers have done so, too.

Through the years until his death January 1, 1955, Monsignor Markham directed the Apostolate, ably aided by the Sisters of the Poor of St. Francis of Hartwell, Ohio. Since, the Sisters have continued to mail almost one million copies of "My Daily Prayer" a year. Reverend Herman H. Kenning is the director of the Apostolate.

The cards, fully approved, but without a printed IMPRIMATUR, are available in small prayer-book size, in large print on large cards, in folded leaflets, and even in braille. Translations (published in ONE style ONLY) are available in Armenian, Bicol, Bohemian, Chamorro, Chinese, Croatian, Dutch, Finnish, French, Gaelic, German, Greek, Hindi, Hungarian, Ilocano, Italian, Japanese, Korean, Lithuanian, Norwegian, Pidgin English, Polish, Portuguese, Rumanian, Russian, Slovak, Slovenian, Spanish, Swedish, Tagalog, Ukrainian and Visayan.

If you want to know what prayers to say in case of an accident; if you want a reminder for your own daily prayers; if you want to help the sick and the dying, or tactfully suggest the practice of prayer to some unbelieving friend, write for explanatory literature and sample cards to:

Markham Prayer Card Apostolate
Sisters of the Poor of St. Francis
60 Compton Road
Cincinnati 15, Ohio

"For the preacher two things are especially necessary: namely, that his words should be rich in wisdom, and that his life should be conspicuous for the luster of its piety. But, if a priest is unequal to being both holy in life and rich in learning, holiness of life is, without question, to be preferred to mere learning. For the example of a saintly life is more powerful than eloquence and a studied delivery. . . ." —St. Peter Damian

quid in casu?

WILLIAM F. ALLEN, J.C.D.

Paul comes to confession and reports that during a moment of great excitement and anxiety he gave permission to a doctor to tie the Fallopian tubes in his wife endangered by childbirth. The wife was on the operating table and the surgeon told him that there was no other way to save her life; Paul told him to do whatever he, the doctor thought best. Afterwards, Paul, realizing what he had done, comes to confession and is sincerely repentant. Quid in Casu?

In this case, the wife is the unwitting victim of her husband's command to the doctor. Her condition, a pure effect of another's sin, imposes upon her no further obligations in its regard. Moralists are not wont to impose upon her the burden of a second operation to correct the condition. If she freely accepts to do so, then, there is no problem; but this will be from her own free decision.

As for her husband, we presume that he fulfilled sufficently all the conditions for a mortal sin. He seems alert enough in the casus to have realized the content of the situation; he seemed to gather that there was question of serious matter in his decision; the full import of it struck him afterwards. The confessor has to judge him in foro interno. Presuming that he is guilty of the sin, his first duty is repentance for his part in the criminal action. The effects of that sin-action are no longer under the command of his will but lie within the free-will scope of his wife. He can do little about them; hence he cannot be held accountable for them once he has sincerely repented.

The husband may suggest an operation to remedy the situation. If the wife refuses, as she may in charity to herself, then the husband may continue to have marital relations: he has done all that he could and nemo ad impossible tenetur. If the wife consents but the condition cannot be remedied, then marital relations are not forbidden for sterility is no hindrance.

I suppose the average reaction to the case concerns the after-effects of Paul's decision and how and why he should or should not be held responsible for them. We must remember that the effects of sin are neither sins or sinful in themselves. Once the sinner has recalled his original act by repentance and the effects are no longer under the control of his will, then, the sinner can-

not be held for the after-effects of his sin. As Marc-Gesterman puts it, "in the case of revocation of the original act of the will, the effect now follows as something merely material and without moral malice" (Marc-Gesterman, *Institutiones II*, n. 1692 ed. 5). If the effect remains under the control of the will and the person does nothing to obviate it, then it is sinful and imputable. In our case the husband has no control over the effects of his act. It is true that his repentance should be sincere and significant and his sorrow made manifest by the penance that he is willing to assume; this should be commensurate with his sinful act. (cf. *Marital Rights of the Sinfully Sterilized* by Rev. J. J. Clifford, in THEOLOGICAL STUDIES, June, 1944.

★

May the confession of the First Communion Class be heard outside the confessional in order to make it easier for the children for the first few times?

Canon 910 forbids hearing women's confessions outside the place designated for confessions unless a reasonable cause excuses therefrom. Girls are included in the same category as women. The above practice, therefore, would be illicit, at least for the girls in the class. Moreover, how are the children to learn the right way unless they start well from the very first time? There does not seem to be an excusing cause from the application of the law.

★

Non-Catholics often argue that the Gospels of Matthew, Mark, and Luke give no clear picture of the reality of the Holy Eucharist. They contend that the Symbolism theory could just as well be proved from them as well as the identity of the consecrated Species and Christ. Is there an ounce of truth in this?

It is true that the first three Gospels do cause some anxiety to the apologist on this score. We must remember that the Gospels were not complete treatises nor exhaustive reports on Christian doctrine. In regard to the Eucharist they express the liturgical formula that was used at the agapes without explanation. But without fear of equivocation we may go to St. John, chapter VI and to Paul in the Ist to the Corinthians X, 16 and XI, 27 for concordant testimony to the fact that the early churches accepted the reality of the Eucharist and its identity with the living Christ because Christ has given that truth by His words and His acts.

★

Is the expression "private Mass" canonical?

Since the Instruction *De Musica Sacra* (Sept. 3, 1958) the expression has no value. We read from Pope Pius XII's letter that the Holy Sacrifice of the Mass is an act of public worship rendered to God in the name of Christ and the Church, no matter where and in what manner it is celebrated. The term *private Mass* is therefore to be avoided and it is incorrect. Likewise a "sung Mass" is applied to the Mass in

which the celebrant sings the parts assigned to him by the rubrics; otherwise, it is a read Mass. The sung Mass may be solemn.

★

May popular religious hymns be sung in the vernacular during a simple, sung Mass?

After the above mentioned Instruction, these are permitted only in virtue of a long-standing custom which the Ordinary judges cannot be removed with impunity; he may then tolerate it. Nevertheless we are warned that the liturgical texts cannot be translated into the vernacular and then sung. This could hardly apply to our country since we have not such a long custom but it seems that in European countries, particularly in Germany, such has been the case.

★

Recently, in a seminary, I noticed that the Mass server did not recite the Confiteor before his Communion. I was told that a recent instruction made the point that the Confiteor in the beginning of the Mass sufficed for the Communion of the faithful. Is this so?

I have heard the same remark made. I think it must have been put forth as a theory and not officially approved. In the Instruction on Sacred Music we read that the organ must not play during the Confiteor before the Communion. This Instruction is dated Sept. 3, 1958. I doubt that there is a more recent reply to this.

May a doctor advise a patient to use a perforated condom while availing himself of the marital privilege in order to collect some of the sperm left in the condom for medical examination?

This innocent question is not found treated in the various manuals of Moral Theology. It is an eminently practical point and, no doubt, comes up for discussion in clergy reunions.

If the condom was perfectly intact and undamaged, then such intercourse would be morally sinful; the use of the condom makes the act intrinsically evil; it is an unnatural act, since the seed is not placed in the vagina but in a condom. It is not the marriage act as God created it.

If the condom is punctured sufficiently to allow a considerable portion of the semen to enter the wife's body, then the act cannot be said to be inept for generation; the act is sufficiently natural and undistorted. There is some interference with the natural process of the act, in that the chances for generation are somewhat lessened; because of this last consideration, such a manner of intercourse would be unlawful unless there was present a justifying cause and a serious reason. Some moralists defend the procedure on the grounds that it does aid in the cure of sterility, even though the chances of success in this field are limited and problematical; it is said that the material of the condom has an injurious effect on the mobility of the retained spermatozoa. McCarthy, in his *Problems in Theology,* (p. 432) holds to the affirmative for the per-

missibility of the procedure. Fr. Clifford of *Theological Studies* in 1942 agreed with him. Dr. Connell of the Catholic University would be in the contrary sense; he would attack the morality of the act on the grounds that the seed is placed where Nature never intended it should be. His opponents reply that the act must be considered as a unit and that it must be admitted as substantially adequate for its natural purpose. We think that this act is morally permissable for a serious reason and that the test for sterility is sufficiently serious to warrant it. (Cf. McCarthy, *Problems in Theology,* Westminster, 1956, p. 432, and *Amer. Eccl. Review,* 1942).

★

Does the fact that a penitent is ignorant of the reservation attached to a censure excuse him from the reservation?

Nothing is found in the Code on this point. Some authors answer the query in the negative. Jorio (III, n. 482) admits the probability of the affirmative, namely that the reservation does not hold the penitent who ignores its existence. He says the reservation is a medicinal measure and according to the general norms of Can. 2229, ignorance would excuse therefrom. The censure would be incured but not the reservation, probabiliter. Abbo-Hannan (II, p. 826) agrees with Jorio almost to the letter. Regatillo-Zalba (III, p. 913) does too. The authors on the affirmative seem to be sufficiently trustworthy to make the opinion safe in praxi.

A point to be remembered is that Can. 247 n. 3 admits the validity of the absolution given by a confessor who would ignore or forget, or overlook the reservation of the censure unless the latter was ab homine or specialissimo reserved to the Holy See. Authors hold that this would obtain even if the penitent went to such a confessor knowingly in the hope that he would forget the reservation fully known to the penitent. They admit the efficacy of the absolution, providing such a penitent has the required dispositions for a good confession.

★

Would the ignorance of the reservation be sufficient cause to free the penitent from the reservation and *the censure in the cases in which dolus perfectus is required for imputability? (Can. 2229 n. 2).*

I would disagree on this point. The reservation is primarily meant for the confessor; it lessens his power to absolve. It is not of the essence of the penalty; it is a secondary effect. It would seem odd that the Legislator should permit the crime to go unpunished for ignorance of a secondary effect.

★

A university student asks if magazine articles written by an author, recently put on the Index, are forbidden by that same decree?

There is safe and probable opinion to the effect that magazine articles of an author put on the Index for Opera Omnia do not fall within the scope of this decree. The same

would apply to leaflets, pamphlets, newspaper articles, etc. All these might well be condemned by virtue of the general law of the Code which forbids anything dangerous to faith and morals. An Opus is considered as something larger than an article and all coordinated on one theme. (Cf. Vermeersch-Cresuen II, n. 734; n. Regatillo, *Institutiones*, 1951, II, p. 165.)

In regard to this query, there appeared recently an interesting study on Opera Omnia and its limitations. (Cf. *The Irish Ecclesiastical Record*, 1958, p. 371.) It seems that there are grounds for a distinction in the interpretation of the words Opera Omnia, depending whether this phrase was used since 1929 or before that. Since 1929, and surely since the new praenotanda of 1940, opera omnia means each and every book of the condemned author. Before 1929, according to the wording of the preface in the editions of the Index, opera omnia meant each and every work of the condemned author if he was Catholic; if the unfortunate author was a non-Catholic, then only those books treating officially of religion and of bad morals were condemned and *not* books of the same author in which religion was not treated at all, or only incidentally. This more benign interpretation of the words was recalled verbatim in the editions of 1940 and 1948, so that the policy today of the Holy Office is that opera omnia means each and every book of the author, regardless of the theme of the book. Some authors hold that the same should now be applied to all authors regardless of the date of the book and the condemnation. Some others of very good repute hold to the benign interpretation on the grounds that the prohibition is a limitation of the free exercise of rights and should be restricted if there is any justification in law for this; and, besides, the Index tells the works condemned but gives the date and the source of the condemnation, so that the original condemnation is the best evidence of the intent of the legislation, together with the rules of interpretation in force at that time. Brys, Vermeersch-Creusen, Regatillo are cited in defense of this view.

★

With regard to the nature of the ignorance of the reservation, would it exist when the delinquent knows that, because of his action, his sin will be more difficult as to absolution, or must he know that the ordinary confessor has not the power to absolve in his case?

I believe that a penitent incurs the censure and the reservation when he knows that his crime is especially serious and more difficult of absolution. I do not think he must know that a higher Superior must come into the picture for absolution.

★

What was the point of the decree on the amount of beeswax in candles used on the altar for Mass?

On Dec. 13, 1957 the Sacred Congregation of Rites gave out its decree on this subject. It upheld the traditional decree: the Paschal Candle and the two candles to be used

at Mass must be, for the greater part, of beeswax and that any candles to be placed *on the altar* should be of wax in a notable degree. Exactly what does this mean? Commentators cite the exact words of the Congregation: "the mind of the S. C. is that the Paschal Candle and the two candles for Mass and also the candle which in some places is used for the sanctuary lamp must consist *to an appropriate extent* of beeswax or of olive or other vegetable oil so that in the most important liturgical functions and for the cult of the Blessed Sacrament the better materials should, as far as possible, be used." The decree goes on to state that it is up to the National Conferences of Bishops of each country, and in case these are not held, then to the individual bishop to decide the percentage of wax, of olive or vegetable oil to be used in the quality of the candles; in other words, they must decide what the greater part (in praxi the *appropriate* extent) of beeswax, etc. actually means. What that means is left to the prudent judgment of the Ordinary. It should be noted that candles of stearine, tallow and other non-wax materials are excluded from the *altar* and from the sanctuary light.

★

May the local Ordinary grant a dispensation for marriage to a couple from outside the diocese who possibly intend leaving the diocese immediately after the ceremony and who find themselves in the diocese only by reason of their choice of itinerary to a determined destination?

Usually the Ordinary's faculties are granted in favor of all *commorantes* in his territory, regardless of whether they domicile or not. To qualify as a *commorans* the more benign opinion has it that one night's stay is sufficient; more probably too, a couple that enters the diocese with the intention of staying one night even though possibly because of unforeseen circumstances the couple may leave it the same day, they qualify too. The latter is the benign interpretation of diu noctuque degentes. (Cf. Beste: *Introduction in Codice* 1946, p. 341.) The benign interpretation favors the query.

★

May Holy Communion be distributed during Mass before the communion of the celebrant? And may the latter continue on with the Mass even if the distribution is not yet finished as the priest reads the Postcommunion prayer?

The Sacred Congregation is quoted as condemning such a practice way back in 1878. It asked that such an abuse of distributing Holy Communion immediately after the Consecration of the Mass cease; that It be distributed at the proper time and that the celebrant take part in the distribution; and that the Mass be not continued until the faithful had all received.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

EITHER, OR—

MANY of us priests have heard at time of retreat, or have read, the rather startling statement about the value of mental prayer, or meditation as we so often are used to call it, namely, that serious sin cannot coexist with mental prayer: Either you give up the prayer or you give up the sin. If you bare your soul before God in mental prayer you necessarily give up the sin.

Sensational as that may sound, it is nevertheless true. One can conceivably recite the Office in the state of sin. One can conceivably, for a variety of motives, celebrate Mass in sin. But no one can make mental prayer and continue in sin, for the very nature of mental prayer is personal contact with God, and as they say, either you give up the prayer or you give up the sin. The two are incompatible.

But why take the tragic case of committed serious sin? Let us start earlier than that, as all the spiritual authorities, and canon law itself, would have us do. The only conclusion can be that if we are faithful to mental prayer we will never go so far as to commit serious sin. No serious sin means saving one's soul. Certainly we all want that.

There is also a practical, pastoral side to mental prayer. Since it makes us better priests, it makes us more efficient priests in the work of saving souls. Not only does mental prayer preserve us from serious sin, it likewise toughens us against venial sin. Even more, it makes us see our pastoral duties more clearly, and gives us the courage and zeal to go out of our way to be of greater service to souls for the sake of Christ. In mental prayer we grow in our love for Christ, and hence we seek ways to express that love. For a priest love for Christ necessarily takes the form of saving the souls for whom Christ died.

Mental prayer is such a thing that if you make it, it will overcome and prevent serious sin; it will make you grow in love for Christ; it will make you a better priest. No wonder the Church and all those of a mind with the Church recommend it so highly.

★

LOVE FOR ONE'S PARISH

A zealous priest is always looking for devices and gimmicks that will help his people grow in the faith and keep their faith. While we cannot discredit good, solid instruction as most important, we should not overlook other means also of some usefulness. Even sentiment has its place, and should not be overlooked.

The typical Catholic loves his parish church and his parish. Wherever he may go he will always compare this new church and parish with the one he knew as a boy. He will recall his First Communion, his confirmation, his serving Mass —all in the setting of the old, beloved parish of his origin.

Later on in life the memory of

one's spiritual experiences at the home parish will be a stabilizing force in the confusion of new surroundings. It ought to be that way. One should have pleasant memories of the church and parish in which one grew up.

This gives us priests something to ponder over. The priests, particularly the pastor, set the tone of the parish. Just as an abbey will invariably reflect the personality of the abbot, so too the parish radiates the personality of the pastor. The businesslike, efficient pastor has a parish that hums with activity. The easygoing pastor has a church and an administration to match his mood. The truly spiritual pastor begets saints. This is all quite obvious.

Likewise the cheerful pastor has a parish that radiates warmth and cheer, that is a pleasant place in which to live. The parishioners catch the spirit. They love their parish. They enjoy it.

Such people carry away with them pleasant memories, memories that keep them bound tight to the faith. How important it is that we priests create in the parish an atmosphere that is pleasant. Sometimes we have to be firm and lay down the law. We have to rebuke. At times we have to hurt, in order to be really kind. But always the charity of Christ should rule our every endeavor.

The people will understand when upon occasion we have to call them to task. But they do not want every Sunday to be marked by a harangue. They will accept the well-timed rebuke. But they do not want to live in an atmosphere of rancor and bad feeling. Their going to Mass on a Sunday morning should be a pleasant experience, something constructive, something that makes them feel good that they are there. They must remember all their lives the truly satisfying experiences their parish and parish church gave them. Then these memories will be a real aid in preserving the faith, in making them want to practice it wherever they may be.

While it is quite important that they know their faith, it is also quite important that they be led to love it. We priests can do much to make our parishes attractive to our people.

SOCIAL PARTICIPATION IN THE MASS

The unit of Christian society is the family. It is as a family that we should participate in Mass, a family with Our Lord as head. "Orate, fratres" the priest says, but he speaks to a crowd of strangers, each one of whom is absorbed in his own position and piety, following "his" Mass rather than "the" Mass—probably sincerely convinced all the while that he has done well if he has succeeded in shutting out all thought of those who worship with him.

CARD. LERCARO

BOOK-REVIEW Selections

THE CATHOLIC MARRIAGE MANUAL, By George A. Kelly, Random House. 247 pp. $4.95

Here is a notable addition to the many books on matrimony, presenting the beauty of sacramental marriage, as well as demonstrating the practical steps which Christian couples may employ as they endeavor to perfect their own marital union and fulfill the requirements of Catholic parenthood.

Father George Kelly, Director of the Family Life Bureau of the Archdiocese of New York, has written an inspirational manual. His style is clear, moving, and most comprehensible to the general reader. Avoiding the jargon of the professional practitioner in the field of marriage relations, he nevertheless refers to research studies for those readers who wish to examine the evidence. The suggested reading list is excellent.

The Catholic Marriage Manual covers every aspect of marriage — the spiritual and emotional as well as the physical. Chapter seven entitled "Danger Signs in Marriage" discusses such questions as why symptoms of trouble should be eliminated early in marriage; the nagging wife; what growing carelessness of personal appearance really means; why sex relations should improve with age; the danger of gambling to excess. Practical, realistic advice is given on in-law trouble, money questions, alcoholism, problems of parenthood — in fact all of the daily human difficulties of modern marriage. A unique contribution is made in chapters 12 and 13 wherein counsel is given to married couples in their late forties and early fifties.

W. L. W.

SOCIAL PRINCIPLES AND ECONOMIC LIFE, By Rev. John F. Cronin, S.S., Bruce. $6.50

Father Cronin, assistant director of the Social Action Department of the National Catholic Welfare Conference since 1946, is one of the most noted authorities on sociology in America. This book, originally written in 1950, and now greatly altered and enlarged, can hardly be overpraised as an authoritative and readable reference work for anyone who wants to know the Church's mind on the social and economic questions of the moment.

Treated here are Communism, the rights and duties of capital and the capital-labor relationship, international political and economic life, racial discrimination and racial justice, and Catholic rural philosophy.

Each chapter is introduced by a series of pertinent quotations on the subject from the Popes or the American Hierarchy. Then its various facets are explored and discussed. Father Cronin has the rare facility of a lucid style and perfect equanimity of temper. He sees all around the subject, but he also sees the truth, and he is never ambiguous about affirming it.

Paul H. Hallett

ELIZABETH THE GREAT, By Elizabeth Jenkins, Coward-McCann. 336 pp. $5.00

Clerical readers of the Tudor Era might well take a second look at the architecture of London of this period. So like late medieval architecture is the whole era that developed it: traditional, eccentric, mysterious. And so was Elizabeth, the Gloriana of the Elizabethan Age—traditional, eccentric, mysterious, enigmatic, Machiavellian. Elizabeth Jenkins explores many of these interesting facets of Elizabeth's long life and rule (she ruled from 1558 to 1603), and identifies them with the Age named for her.

But Miss Jenkin's book really ought to be read carefully with the tongue in the cheek. While it is evident that much research went into her work and that for the most part she has handled it scrupulously—with a scholarly fidelity to detail—the **pur savant** who peruses her pages may, when he reaches page 324, question the characterization of Camden—which is also that of Elizabeth Jenkins: "She was a Queen who hath so long and with such great wisdom governed her kingdoms, the like hath not been heard of . . ." I repeat that this is the author's viewpoint as well: "Camden's words enshrined the opinion of his own and of succeeding centuries."

Actually, many who read the book will close its final paragraph with a conclusion that I was unable to escape, i.e., that nowhere, except during the terrible last moments of Gloriana, does one see, and seeing, pity the real Elizabeth. Mary Stuart, Babington, Darnley, Casket Letters, Burleigh, Cuthbert Mayne, Campion, St. Paul's blazing steeple—all these are now the terrifying memories which crowd out any spiritual solace from the soul of the awfully frightened Queen. As we watch her helplessly clawing at the slippery sides of her life and sliding inexorably towards the end, we wonder and wondering ask—"Was death so terrible for Elizabeth because it parted her from the greatest passion of her life, England? Or was death so terrible because the spectres of a sacrilegious past pointed the accusing fingers of conscience at her own trembling conscience?" I wouldn't know; nor will history. Only Elizabeth could tell us—and she will not, of course—what lay behind the words of the dying Queen, so faithfully recorded by Miss Jenkins: "I am tied with a chain of iron about my neck! I am tied! I am tied! And the case is altered with me!"

Scholars will agree with me that **Elizabeth the Great** is colossal against the background of events so happily filled in by Elizabeth Jenkins. Writing **con amore,** Miss Jenkins cannot be expected to set down what a less enamored critic of the Elizabethan Age would have added to the text. One must forgive her the oversight; an inspection of any Chamber of Horrors of factual history is never inviting. And undoubtedly, for a long time to come, **Elizabeth the Great,** England's great Protestant Queen, terror of Catholicism, will stand secure, high on the Best Seller List. Not Father Rust, no, but the multitudinous readers of Miss Jenkins' book, Father Rust predicts, are the final judges who are going to decide that that is the place the biography of Elizabeth and her Age will stay for a long time to come.

Paul R. Rust, O.M.I.

THE CEREMONIES OF THE ROMAN RITE DESCRIBED, By Adrian Fortescue and J. B. O'Connell, Newman. 428 pp. $7.50

The liturgical legislation of the last four years has made new editions of hand-

books and manuals of ceremonies imperative. For, as the author of this present manual states in the foreword, "That a manual of ceremonial be really serviceable it must, as far as possible, be fully up-to-date." This tenth edition of the **Ceremonies of the Roman Rite** brings the work up-to-date.

Anyone who has to direct liturgical functions will find this present edition invaluable for consultation. Not only does it cover all the ceremonies that are likely to arise in a large or small parish, but it covers them in detail and clarifies them with frequent diagrams. Often enough the very ceremonial directions which one is looking for are lacking in a handbook. This is not the case in the present work.

For the convenience of American users of the book there is an Appendix on the **Collectio Rituum** approved for the Dioceses of the United States.

Everett A. Diederich, S.J.

DICTIONARY OF THE NEW LATIN PSALTER, By Rev. William Konus, The Newman Press. 204 pp. $2.75

It is with gratitude that we greet this lexicon of the New Latin Psalmer. A God-send it is and will be to those of us who consider Latin as the lasting matrix in which to graven ineffaceably the doctrine which we believe and teach. Latin is our Mother's tongue and therefore is, or should be, the sacerdotal tongue. With a dictionary such as this at hand, the latin of the Breviary will take on a clear meaning, and the reader will become a better latinist.

In the preface of the book, Father Konus explains the title: "St. Jerome made three latinizations of the Hebrew Psalter. The second became the Vulgate, and was later incorporated into the Breviary. This is the "Old Psalter." Then in 1945, Pope Pius XII issued an apostolic letter establishing a new translation from the original Hebrew as the official Latin version of the psalms of the Breviary. It is for the vocabulary of this new translation that Father Konus compiled this dictionary. This invaluable work covers the meaning of every word in the Breviary and will be of permanent help to anyone who uses the new version.

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SHORT NOTICES

THE OFFICIAL GUIDE TO CATHOLIC EDUCATIONAL INSTITUTIONS IN THE UNITED STATES is a valuable, long-awaited reference work, published under the supervision and direction of the Department of Education of the National Welfare Conference. It is printed by the Catholic Institutional Directory Co., Grand Central Terminal Building, New York 17, N. Y. and is priced very reasonably at $2.95 a copy. There are 462 large size slick paper pages. The distributors are Publishers' Parish Service, 180 Varick St., New York 14, N.Y. The book has three parts: 1) **Educational Planning for Tomorrow's World:** a special note to the student and his counselor, Christian education of youth, how to choose a Catholic school, how to prepare for college, how to find the right college, how to read a catalog, how to apply for admission, how to finance a Catholic college education, college scholarship survey. 2) **A Directory of Catholic Educational Institutions:** universities and colleges (undergraduate programs), unversities and colleges (graduate programs), universities and colleges (professional school programs), schools of nursing, boarding schools (secondary). 3) **Directory of Seminaries and Apostolic Training Houses:**

diocesan seminaries, religious orders of men (priests), religious orders of men (brothers), religious orders of women, diocesan colleges, secular institutes. There is also an Appendix listing all the diocesan superintendents of schools, and finally the comprehensive Indexes.

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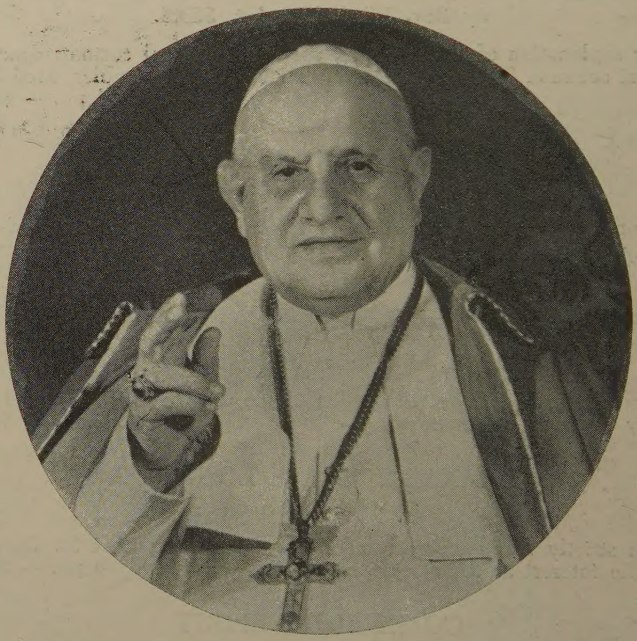

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